000 seemed to be struck by the argument and accepted it readily, but the idea did not occur to them of itself.

This difficulty in grasping the immoral character of polygamy explains why such a great number of Christian Natives, even after having been monogamists for a time, so easily fall back into polygamy. I heard that in the Cameroons, when, owing to the war, the German missionaries had to leave the country, polygamy invaded the Native congregations wholesale, Native ministers themselves returning to it, and the French missionaries who came to the rescue of these Churches had a terrible battle to fight in order to restore monogamy. All this shows that a long education will be necessary before the Bantu mind is sufficiently transformed to be able to understand perfectly and then to accept freely and willingly the standards of Christian morality in this domain.

V. ON THE FATE OF THE THONGA VILLAGE (See p. 355).

177 361 363 What will be the fate of the little Bantu community, of the circular kraal of huts, well shut in behind its fence, under the shade of its symbolical tree, well "tied" under the absolute authority of the headman? If we look at the new Native settlements, at the modern Native villages, built under the influence of civilisation and Christianity, we shall be struck at once by the fact that they are arranged in regular streets (1). This change is momentous and highly significative. The new Thonga village is no longer a well defined family. It has become an agglomeration of families belonging to different clans, attracted to a particular spot by the European town or by the Church and the school. The straight line, with its capacity of infinite prolongation, has taken the place of the circular, with its necessarily restricted length. Considering that new ideas are now invading the Bantu tribe from all sides, it is certain that the old circle will disappear more and more and that regular streets will be more generally adopted.

From the point of view of the picturesque, this is a great pity. For the ethnographer, the circle of huts, that curious Bantu commune with its striking laws, was ten times more interesting than the commonplace street

(1) In many Bantu tribes, those of Central Africa, even in the Ba-Chopi tribe, on the South-Eastern boundary of the Thonga country, the Natives already have straight streets. Is this plan original or not? I suppose nobody can say. In the Thonga, Zulu and Sutho kraals, at any rate, the circular arrangement is a characteristic feature.